Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

1	
מַשָּׂא דְבַר־יְהוָה בְּאֶרֶץ חַדְרָךְ וְדַמֶּשֶׂק מְנֻחָתוֹ כִּי לַיהוָה עֵין אָדָם וְכָל שִׁבְטֵי יִשְׂרָאֵל׃	
The oracle the Word of the LORD (is) against the land of Hadrach And Damascus (is) its resting place <LSB: with Damascus> For to the LORD (are) the eyes of man And all the tribes of Israel (Note 2)	
מַשָּׂא (מַשָּׂא)	Noun ms Constr *The oracle(LSB/ESV)/burden*
וְדַמֶּשֶׂק (דַּמֶּשֶׂק)	Conj + Proper Name *And Damascus*
מְנֻחָתוֹ (מְנוּחָה / נוח (N-W-H))	Noun fs Constr + 3ms PS Note 1 The rest of it
עֵין (עַיִן)	Noun bs Constr *Eyes*
שִׁבְטֵי (שֵׁבֶט)	Noun mp Constr The tribes

Note 1: The Hebrew word מְנֻחָתוֹ (mənūḥātō) is parsed as follows:
Root: נוח (N-W-H), meaning to rest, settle, or be quiet.
Noun: מְנֻחָה (mənūḥāh) - Resting place, rest, or quietness (feminine singular noun).
Construct State: The form changes to מְנֻחַת (mənūḥat) when followed by a suffix.
Suffix: וֹ- (ō) - Third-person masculine singular possessive pronoun ("his").
Translation: "His resting place" or "His rest."
Grammatical Breakdown:
Noun + Suffix: וֹ + מְנֻחַת
Gender: Feminine (noun), Masculine (possessor)
Number: Singular
It appears frequently in the Hebrew Bible (e.g., Psalms 132:14, "This is my resting place forever").

Note 2: ESV translates 1b with the LORD as the subject: For the LORD has an eye on mankind and on all the tribes of Israel,

Zechariah 9:1-17
Heb 423
Class 3, January 26, 2026

2	
וְגַם־חֲמָת תִּגְבָּל־בָּהּ צֹר וְצִידוֹן כִּי חָכְמָה מְאֹד׃	
And also (against-v1) Hamath she will border on her. Tyre and Sidon because (you are) very wise.	
תִּגְבָּל (גָּבַל)	Qal imperfect 3fs Not Piel: R2 is dagesh lene (hard "b"), not forte (doubling) (note silent shewah) Note 1 To border
בָּהּ	Prep + 3fs PS *In it*
צֹר (צֹר)	Proper Noun Tyre

Note 1: Based on the morphological structure of Biblical Hebrew verbs, תִּגְבָּל (tigbal—often occurring in contexts like Ezekiel 43:13 or related to boundary/bordering) is not a Piel stem because it lacks the defining characteristics of that binyan.

Here is why תִּגְבָּל is not in the Piel stem:

Missing Dagesh Forte (Doubling): The Piel stem requires a dagesh forte (a dot) in the middle radical of the root, which causes that letter to be doubled (e.g., tiggbal). In the word תִּגְבָּל, the middle radical (ג) does not have a dagesh forte.

Vowel Pattern (Shewa/Hireq): The Piel stem typically features a shewa or hireq under the first radical and a qamets or patah under the middle radical. The vocalization in this word (often a hiriq under the ת and a patah or qamets under the ג) does not conform to the Piel pattern.

Stem Identification: Given the pattern, this verb is likely in the Qal stem (simple, active verb), where the vowel structure supports a straightforward, non-intensive, and non-causative meaning.

Summary Table of Differences:

Piel (e.g., *Tiggebal*): Requires 2nd radical to be doubled.

תִּגְבָּל (Qal): No doubling in the middle radical.

Therefore, it lacks the required dagesh in the middle letter (ג) and the characteristic Piel vocalization.

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

3	
וַתִּבֶן צֹר מָצוֹר לָהּ וַתִּצְבָּר־כֶּסֶף כֶּעָפָר וְחָרוּץ כְּטִיט חוּצוֹת׃	
So Tyre built a stronghold to herself And she heaped up silver like dust <LSB: tied up silver> And fine gold like the mud of the streets <LSB: mire of the streets>	
וַתִּבֶן (בָּנָה)	Qal imperfect WC 3fs To build
מָצוֹר (מָצוֹר)	Noun ms Abs *A stronghold*
וַתִּצְבָּר (צָבַר) Piel: וַתְּצַבֵּר	Qal imperfect WC 3fs Not Piel: R2 is dagesh lene (hard "b" not doubling (note silent shewah)) Note 1 To heap up
וְחָרוּץ (חָרוּץ)	Noun ms Abs *And fine gold*
כְּטִיט (טִיט)	Prep + Noun ms Constr *As the mud/mire*
חוּצוֹת (חוּץ)	Noun mp Abs *The streets*

Note 1: The Hebrew verb form וַתִּצְבָּר (wattitsbor), found in Genesis 41:49, is not a Piel stem because it follows the grammatical pattern of the Qal stem (Pa'al), specifically the 3rd person feminine singular, imperfect consecutive (waw-consecutive) tense.
Here is the breakdown of why it is not Piel:
Root: The root is צ-ב-ר (ts-b-r), meaning "to heap up" or "to store."
Vowel Pattern (Qal): In the imperfect, the Qal stem for this type of strong root usually takes a cholem vowel under the second radical (tsib-bor). The tsere under the bet (בֵּ) in wattitsber is a contextual variation of the cholem in the waw-consecutive form.
No Dagesh Forte: The Piel stem requires a dagesh forte (doubling dot) in the second radical of the root. In וַתִּצְבָּר, the bet (ב) has a dagesh lene (indicating a hard 'b' sound following a silent sheva), not a dagesh forte.
Meaning: The context refers to Joseph storing grain simply ("he stored/heaped up"), which aligns with the simple active action of the Qal stem, rather than an intensive action (Piel).
If it were Piel, it would be vocalized as wattetsabber (וַתְּצַבֵּר) with a patah and a dagesh in the bet.

4	
הִנֵּה אֲדֹנָי יוֹרִשֶׁנָּה וְהַכָּה בַיָּם חֵילָהּ וְהִיא בָּאֵשׁ תֵּאָכֵל׃	
Behold, my Lord will cast out <LSB: will dispossess her/ESV: will strip her of her possession> He will strike into the sea her power <LSB: And strike her wealth down into the sea/ESV: and strike down her power on the sea> And she in the fire will be consumed <ESV: will be devoured>	
יָרַשׁ) יוֹרִשֶׁנָּה)	Hiphil (causative) imperfect 3ms Note 1 To cast out
נָכָה) וְהַכָּה)	Hiphil (causative) perfect 3ms To strike
חַיִל) חֵילָהּ)	Noun ms Constr + 3fs PS *Power/strength/wealth*
הוּא) וְהִיא)	Conj + Personal Pronoun 3fs *She*
אָכַל) תֵּאָכֵל)	Niphal (passive) imperfect 3fs Niphal: preformative tsere, R2 tsere, nun stem diagnostic represented by R1 qamets? Note 2 To eat/consumed/devour

Note 1: The Hebrew word יוֹרִשֶׁנָּה (transliterated: yōwrišen·nāh or yōrishenna) appears in the Hebrew Bible (e.g., Zechariah 9:4) and is parsed as follows:

1. Breakdown

Root: ירש (Y-R-Sh) - to inherit, take possession, dispossess, or destroy.

Stem/Binyan: Hiphil (causative stem).

Aspect/Tense: Imperfect (or Future).

Person/Gender/Number: 3rd Person, Masculine, Singular ("He will...").

Suffix: נָה (nah) - 3rd Person, Feminine, Singular suffix ("her").

2. Full Morphological Analysis

Verb, Hiphil, Imperfect, 3rd Person, Masculine, Singular, with 3rd Person Feminine Singular Object Suffix.

3. Translation

"He will dispossess/impoverish her"

"He will cast her out"

"He will take possession of her"

Contextual Note: In Zechariah 9:4, this refers to God ("He") bringing down or destroying the city of Tyre ("her").

Note 2: The Hebrew verb form תֵּאָכֵל (tē'āḵēl) is in the Niphal stem (or binyan) because it acts as the passive counterpart to the Qal (active) stem of the root אכל (to eat). It translates to "it will be eaten" or "she will be eaten" (3rd person feminine singular or 2nd person masculine singular, imperfect).

Here is why it is identified as Niphal:

Meaning (Passive Voice): The Niphal stem is primarily used to express passive, reflexive, or reciprocal actions. While the Qal stem means "he ate" (active), the Niphal תֵּאָכֵל indicates the subject receives the action—meaning "it will be eaten" (passive).

Morphological Pattern (Imperfect): The Niphal stem in the imperfect tense often involves an a-type vowel under the prefix (like the ṣērê or segol in תֵּ-) and an a-type vowel before the final root letter, often with a dagesh forte in the second root letter to compensate for the missing Nun.

The "Nun" (נ) Marker: While the characteristic Nun prefix of the Niphal is often assimilated (hidden) in the imperfect, the characteristic vocalization (preformative a or e and the a vowel after the first radical) identifies it as Niphal, distinguishing it from the simple Qal.

Examples of the root אכל in Niphal:

תֵּאָכֵל (tē'āḵēl) - It will be eaten (Passive)

נֶאֱכַל (ne'eḵal) - It was eaten (Passive - Perfect)

In summary, תֵּאָכֵל is Niphal because it is the passive voice form of the verb "to eat".

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

5
תֵּרֶא אַשְׁקְלוֹן וְתִירָא וְעַזָּה וְתָחֵיל מְאֹד וְעֶקְרוֹן כִּי־הֹבִישׁ מִבָּטָהּ וְאָבַד מֶלֶךְ מֵעַזָּה וְאַשְׁקְלוֹן לֹא תֵשֵׁב:
Ashkelon will see and will fear <LSB/ESV: be afraid> And Gaza will writhe exceedingly <LSB: in great pain/ESV: in anguish> And Ekron for her hope has been put to shame <ESV: its hopes are confounded> And the king will vanish from Gaza <LSB/ESV: will perish> And Ashkelon will not dwell (LSB: be inhabited/ESV: be uninhabited>

תֵּרֶא (רָאָה)	Qal imperfect 3fs To see
וְתִירָא (יָרֵא)	Hiphil (causative) imperfect Waw Conjunctive 3fs To fear
עַזָּה (עַזָּה)	Proper Noun *Gaza*
וְתָחֵיל (חוּל)	Qal imperfect Waw Conjunctive 3fs (taw preformative) To writhe/sorrow
הֹבִישׁ (בּוֹשׁ)	Hiphil (causative) perfect 3ms To be ashamed
מִבָּטָהּ (מַבָּט)	Noun ms Constr + 3fs PS *Her hope/expectation*
וְאָבַד (אָבַד)	Qal perfect WC 3ms To perish/vanish
תֵשֵׁב (יָשַׁב)	Qal imperfect 3fs To dwell/sit

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

6	
וְיָשַׁב מַמְזֵר בְּאַשְׁדּוֹד וְהִכְרַתִּי גְּאוֹן פְּלִשְׁתִּים:	
And a bastard will dwell in Ashdod <LSB: those of illegitimate birth/ESV: a mixed people> And I will cut off the pride of the Philistines. <ESV: Philistia>	
וְיָשַׁב (יָשַׁב)	Qal perfect WC 3ms To dwell
מַמְזֵר (מַמְזֵר) negative term	Noun ms Abs *A bastard* BDB-Deut 23:3 - LXX οὐκ
גְּאוֹן (גָּאוֹן)	Noun ms Constr *The pride*
וְהִכְרַתִּי (כָּרַת)	Hiphil (causative) perfect WC 1cs To cut off

what the Lxx is proving TO

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

7
וְהַסִרֹתִי דָמָיו מִפִּיו וְשִׁקּוּצָיו מִבֵּין שִׁנָּיו וְנִשְׁאַר גַּם־הוּא לֵאלֹהֵינוּ וְהָיָה כְּאַלֶּף בִּיהוּדָה וְעֶקְרוֹן כִּיבוּסִי:
And I will remove his blood from his mouth <LSB: their blood from their mouth> And his abominations from between his teeth <LSB: their detestable things> And he, even he, will be a remnant to our God <LSB: Then they also will be a remnant for our God/ESV: it too shall be a remnant for our God> And he will be as a chief in Judah <LSB/ESV: clan in Judah> And Ekron (will be) as a Jebusite.

וַהֲסִרֹתִי (סוּר)	Hiphil perfect Waw Conjunctive 1cs To remove/take away
מִפִּיו (פֶּה)	Prep + Noun ms Constr + 3ms PS
וְשִׁקּוּצָיו (שִׁקּוּץ)	Conj + Noun mp Constr + 3ms PS *And his abominations*
מִבֵּין (בֵּין)	Prep + Prep From between
שִׁנָּיו (שֵׁן)	Noun both-dual Constr + 3ms PS
וְנִשְׁאַר (שָׁאַר)	Niphal (passive) perfect Waw Conjunctive 3ms To be a remnant/remain
וְהָיָה (הָיָה)	Qal perfect WC 3ms To be
כִּיבוּסִי	Prep + Proper Noun *As a Jebusite*

Zechariah 9:1-17
Heb 423
Class 3, January 26, 2026

8
וְחָנִיתִי לְבֵיתִי מִצָּבָא מֵעֹבֵר וּמְשָׁב וְלֹא־יַעֲבָר עֲלֵיהֶם עוֹד נֹגֵשׂ כִּי עַתָּה רָאִיתִי בְעֵינָי: ס
But I will camp at my house as a guard <LSB: because of an army> From those passing over and returning <LSB: Because of him who passes by and returns/ESV: so that none shall march to and fro> And he will not pass over against them again oppressing (them) <LSB: And no taskmaster will pass over them anymore/ESV: no oppressor shall again march over them> For now I see with my eyes. <LSB: I have seen>

וְחָנִיתִי (חָנָה)	Hiphil (causative) perfect WC 1cs To camp/encamp
מִצָּבָא (מַצָּבָה) (נצב (N-Ts-B))	Noun fs Abs Hapax legomenon: once in OT Note 1 *Guard/watch/garrison/post*
מֵעֹבֵר (עָבַר)	**Prep** + Qal Ptc ms To pass over
וּמְשָׁב (שׁוּב)	Conj + **Prep** + Qal Ptc ms To return
יַעֲבָר (עָבַר)	Qal imperfect 3ms To passover
נֹגֵשׂ (נָגַשׂ)	Qal Ptc ms Abs (substantive) To oppress/noun: taskmaster
רָאִיתִי (רָאָה)	Qal perfect 1cs To see

Note 1: The Hebrew word מָצָבָא (mits·ṣā·ḇāh) appears primarily in Zechariah 9:8 and is parsed as follows:

Morphological Analysis (Parsing)

Root: נצב (N-Ts-B), meaning "to take a stand," "station oneself," or "be set/established".

Part of Speech: Noun, Feminine.

Form: Singular with dagesh forte in the Tsade, often understood as a variant of מַצָּבָה (maṣṣāḇâ) or related to מַצָּב (maṣṣāḇ).

Occurrences: It is considered a hapax legomenon (a word that appears only once in the biblical text) in this specific form, though closely related to other words for "garrison" or "post".

Meaning in Context (Zechariah 9:8)

Translation: "guard," "watch," "garrison," or "post".

Contextual Meaning: In Zechariah 9:8, "וְחָנִיתִי לְבֵיתִי מִצָּבָא" ("And I will encamp about My house as a guard/outpost"), it refers to the Lord acting as a protective military watch or garrison for His house, preventing oppressors from passing through.

Related Terms

H4675 (מִצָּבָה): Feminine noun meaning "garrison" or "army" (1 Sam 14:12).

H4673 (מַצָּב): Masculine noun meaning "station" or "post".

Note: In the phrase in Zechariah 9:8, the word is interpreted within the Masoretic Text as a noun denoting a protective watch or military post.

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

9 VERY HARD
גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלִָם הִנֵּה מַלְכֵּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָנִי וְרֹכֵב עַל־חֲמוֹר וְעַל־עַיִר בֶּן־אֲתֹנוֹת׃
Rejoice greatly, daughter of Zion Cry out, O daughter of Jerusalem <LSB: Make a loud shout/ESV: Shout aloud> Behold, your King is coming to you Righteous and having salvation is He. Humble and riding upon a donkey <LSB: Lowly> <ESV/LSB: mounted on a donkey> And upon a colt, the son of a female donkey.

גִּילִי (גִּיל)	Qal imperative 2fs (hireq yod PF) To rejoice
הָרִיעִי (רוּעַ)	Hiphil imperative 2fs To cry out
יָבוֹא (בּוֹא)	Qal imperfect 3ms To come/go
צַדִּיק (צָדַק)	Adj ms *Righteous*
וְנוֹשָׁע (יָשַׁע)	Niphal Ptc(holem waw R1) ms Niphal: endowed with salvation (LSB)/having salvation (ESV) To have salvation
וְרֹכֵב (רָכַב)	Qal Ptc ms Abs (substantive) Ptc: R1 holem and R2 tsere indicate noun To ride/mount
עַיִר (עַיִר)	Noun ms Colt
אֲתֹנוֹת (אָתוֹן)	Noun fp Abs Female donkey/ass

10	
וְהִכְרַתִּי־רֶכֶב מֵאֶפְרַיִם וְסוּס מִירוּשָׁלִַם וְנִכְרְתָה קֶשֶׁת מִלְחָמָה וְדִבֶּר שָׁלוֹם לַגּוֹיִם וּמָשְׁלוֹ מִיָּם עַד־יָם וּמִנָּהָר עַד־אַפְסֵי־אָרֶץ׃	
I will cut off the chariot from Ephraim And the horse from Jerusalem And the bow of war will be cut off And he will speak peace to the nations And his rule (will be) from sea to sea <LSB: his reign> And from the River to the ends of the earth	
וְהִכְרַתִּי (כָּרַת)	Hiphil (causative) WC perfect 1cs To cut off
וְנִכְרְתָה (כָּרַת)	Niphal (passive) perfect 3fs (qamets He) To cut off
וְדִבֶּר (דָּבַר)	Piel (intensive) perfect WC 3ms Piel: R2 dagesh
וּמָשְׁלוֹ (מֹשֶׁל)	Conj + Noun ms Constr + 3ms PS *His rule/reign*
וּמִנָּהָר (נָהָר)	Conj + Prep + Noun ms Abs *From the river (Euphrates)*

Zechariah 9:1-17
Heb 423
Class 3, January 26, 2026

11	
גַּם־אַתְּ בְּדַם־בְּרִיתֵךְ שִׁלַּחְתִּי אֲסִירַיִךְ מִבּוֹר אֵין מַיִם בּוֹ׃	
Also you <LSB/ESV: As for you also> In the blood of your covenant <LSB: because of the blood of your covenant/ESV: because of the blood of my covenant with you> I released your prisoners from the waterless pit <litt: the pit (there is) no water in it/LSB: I have set your prisoners free/ESV: I will set your prisoners free>	
שִׁלַּחְתִּי (שָׁלַח)	Piel (intensive) perfect 1cs To set free/send
אֲסִירַיִךְ (אָסִיר)	Noun mp Constr + 2fs PS *Your prisoners*

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

12	
שׁוּבוּ לְבִצָּרוֹן אֲסִירֵי הַתִּקְוָה גַּם־הַיּוֹם מַגִּיד מִשְׁנֶה אָשִׁיב לָךְ׃	
Return to the stronghold, O prisoners of hope Even today I am declaring the double that I will return to you <ESV: I will restore to you>	
שׁוּבוּ (שׁוּב) (not שַׁבְתֶּם)	Qal imperative 2mp/Qal perfect 3cp Note 1 To return
לְבִצָּרוֹן (בִּצָּרוֹן)	Prep + Noun ms Abs *To the stronghold*
הַתִּקְוָה (תִּקְוָה)	Definite article + Noun fs (qamets He) Abs *Of hope*
מַגִּיד (נָגַד)	Hiphil Ptc ms Abs (substantive) Hiphil (hireq yod) To tell/declare
אָשִׁיב (שׁוּב)	Hiphil (causative) imperfect 1cs To return/restore

Note 1: In Biblical Hebrew, שׁוּבוּ (shūvū) is classified as an imperative (specifically, the masculine plural Qal imperative of the root שוב) rather than a perfect tense verb because it expresses a command or urgent request ("Return!" / "Repent!"), rather than a statement of completed action.

Here is the breakdown of why this form functions as an imperative and not a perfect tense:

1. Morphological Structure (Form)

The imperative form in Biblical Hebrew is derived from the second-person imperfect (future) form by removing the preformative (the letter tav at the beginning) and, if necessary, adding or modifying vowels to facilitate pronunciation.

Imperfect (2nd Person Plural): תָּשׁוּבוּ (tashūvū - "you [all] will return")

Imperative (2nd Person Plural): שׁוּבוּ (shūvū - "Return!")

The perfect tense (Qatal) for "you all returned" would be shavtem (שַׁבְתֶּם), which has a totally different structure.

2. Functional Difference (Mood vs. Tense)

Imperative (שׁוּבוּ): Used in directives to command or encourage action in the present or immediate future. It is a "mood" of action rather than a "tense" of time.

Perfect Tense: Portrays an action as complete, finished, or viewed as a single, total unit.

3. Contextual Usage

שׁוּבוּ (e.g., Ezekiel 18:30, Joel 2:12) is used in direct address to command people to change their ways immediately. It is not describing a past event where people "have returned".

While sometimes the imperfect tense or even the perfect with a Vav-consecutive (וְשַׁבְתֶּם) can be used for commands, the direct imperative form (like shūvū) is the standard, unambiguous way to express a "jussive" or command in Hebrew.

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

13
כִּי־דָרַכְתִּי לִי יְהוּדָה קֶשֶׁת מִלֵּאתִי אֶפְרַיִם וְעוֹרַרְתִּי בָנַיִךְ צִיּוֹן עַל־בָּנַיִךְ יָוָן וְשַׂמְתִּיךְ כְּחֶרֶב גִּבּוֹר:
For I bent to myself Judah (as a) bow I filled (the bow) (with) Ephraim <ESV: Ephraim is the arrow filling the bow> I will stir up your sons, O Zion Against your sons, O Javan (Greece) And I will make you like the sword of a mighty man. <ESV: and wield you like a warrior's sword>

דָּרַכְתִּי (דָּרַךְ)	Qal perfect 1cs To bend/march/tread
מִלֵּאתִי (מָלָא)	Piel perfect 1cs To fulfill
וְעוֹרַרְתִּי (עוּר)	Polel perfect WC 1cs Polel: intensive/causative/equivalent of Piel II – Waw (hollow) Note 1 To stir up/awake
וְשַׂמְתִּיךְ (שׂוּם)	Qal perfect WC 1cs + 2fs PS To make
גִּבּוֹר (גִּבּוֹר)	Adj ms Abs *Of a mighty man*

Note 1: The word וְעוֹרַרְתִּי (v'orarti) appears in Zechariah 9:13 and is parsed as follows:
Prefix: וְ (ve) — A conjunction functioning as a Vav-consecutive (or "reversing vav"), which shifts the aspect of the verb to future time in this prophetic context.
Root: עוּר (‘ur) — Meaning to rouse, stir up, or awaken.
Stem (Binyan): Polel — This is the intensive/causative stem for "hollow" roots (middle-vav), serving as the equivalent of Piel for this root type.
Form: Qatal (Perfect) — Modified by the prefix to mean "and I will rouse".
Person/Gender/Number: 1st Person, Common, Singular — "I" (referring to God in the verse).
In the context of Zechariah 9:13 on Sefaria, the word describes God actively stirring up the "sons of Zion" to act as a sword against the "sons of Greece".
Would you like to examine the historical context of the "sons of Greece" mentioned in this verse, or explore how this Polel stem differs from other forms of the root?

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

14 - 2nd hardest verse	
וַיהוָה עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי יְהוִה בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:	
And the LORD will appear over them And His arrow will go forth as lightning And the LORD God will blow the trumpet <ESV: will sound the trumpet> And He will go in the whirlwinds of the south	
יֵרָאֶה (רָאָה)	Niphal perfect 3ms Niphal: PF Yod tsere rather than hireq, R1 can't have dagesh (Nun stem indicator replaced by PF tsere) Note 1: not verb to fear (R3 He) Note 2: why Niphal Niphal: to appear (to be seen)
וְיָצָא (יָצָא) S: חִצּוֹ	Qal perfect WC 3ms To go forth/go down
כַבָּרָק (בָּרָק)	Prep + Noun ms Abs *As the lightning*
חִצּוֹ (חֵץ)	Noun ms Constr + 3ms PS
וַאדֹנָי יְהוִה :S (תָּקַע) יִתְקָע	Qal imperfect 3ms To blow/sound/drive
וְהָלַךְ (הָלַךְ)	Qal perfect WC 3ms To go
בְּסַעֲרוֹת (סַעַר)	Prep + Noun fp Constr *As a whirlwinds/storm winds*
תֵּימָן	Noun fs Abs *Of the south* (not right hand)

Note 1: ר-א-ה (R-A-H): Meaning to see.

י-ר-א (Y-R-A): Meaning to fear or revere.

If the word were from the root "to fear" (י-ר-א), it would be conjugated differently:

יִירָא (yira): "He will fear" (Active/Pa'al stem).

יִוָּרֵא (yiware): "He will be feared" (Passive/Niphal stem).

Summary of Differences

Feature	יֵרָאֶה (*yera'eh*)	יִירָא (*yira*)
Root	ר-א-ה (To see)	י-ר-א (To fear)

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

Binyan	Niphal (Passive/Reflexive)	Pa'al (Active)
Meaning	He will appear / be seen	He will fear
Vowels	Long "e" (*Tsere*) under the *Yod*	Short "i" (*Hiriq*) under the *Yod*

Note 2: The word יֵרָאֶה (yera'eh) is categorized as Niphal (the passive/reflexive stem) primarily due to its vowel structure and how the verb "to see" (ר-א-ה) behaves when it moves from active to passive.

1. The Characteristic Vowel Pattern

In the Imperfect (future) tense, the Niphal stem is marked by a specific shift in vowels under the prefix letter (in this case, the Yod).

Qal (Active): Uses a short "i" sound (Hiriq) under the prefix: יִרְאֶה (yir'eh — "he will see").

Niphal (Passive): Uses a long "e" sound (Tsere) under the prefix: יֵרָאֶה (yera'eh — "he will appear/be seen").

2. The "Hidden" Nun

The name "Niphal" comes from the Nun (נ) prefix seen in the past tense (e.g., נִרְאָה — "he was seen"). In the future tense (Imperfect), that Nun typically disappears and is replaced by a Dagesh (a dot) in the first letter of the root to compensate for its loss.

However, because the first letter of this root is a Resh (ר), which cannot take a Dagesh, the preceding vowel (under the Yod) "stretches" from a short Hiriq to a long Tsere to compensate. This is a classic linguistic rule in Hebrew called Compensatory Lengthening.

3. Shift in Meaning

The Niphal binyan often turns an active action into a passive or reflexive one.

Active (Qal): To see.

Passive (Niphal): To be seen.

In Hebrew, "to be seen" is the standard way to say "to appear". When the Bible says a person should "appear" before God, it uses the Niphal form יֵרָאֶה to literally mean they should "be seen" in the sanctuary.

Summary Checklist

You can identify it as Niphal because:

Vowels: It has the Tsere (..) under the Yod instead of a Hiriq (.).

Root: It uses ר-א-ה, but the meaning is "be seen" rather than "see."

Grammar: The lengthening of the vowel under the prefix is the standard marker for Niphal verbs starting with a "weak" letter like Resh.

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

15 – 3rd hardest verse	
יְהוָה צְבָאוֹת יָגֵן עֲלֵיהֶם וְאָכְלוּ וְכָבְשׁוּ אַבְנֵי־קָלַע וְשָׁתוּ הָמוּ כְּמוֹ־יָיִן וּמָלְאוּ כַּמִּזְרָק כְּזָוִיוֹת מִזְבֵּחַ׃	
The LORD of Hosts will defend them And they will eat and they will trample the sling stones And they will drink and they will roar as (drunk) from wine And they will be filled as bowls (emptied) on the corners of the altar < ESV: they will be full> <LSB: *Drenched* like the corners of the altar/ESV: Drenched like the corners of the altar>	
יָגֵן (גָּנַן)	Qal imperfect 3ms To defend/protect
וְאָכְלוּ (אָכַל)	Qal perfect WC 3cp To consume(LSB)/devour(ESV)/eat
וְכָבְשׁוּ (כָּבַשׁ)	Qal perfect WC 3cp To trample(LSB)/tread down (ESV)/subdue
אַבְנֵי (אֶבֶן)	Noun fp Constr *The stones*
קָלַע (קֶלַע)	Noun ms Abs *With sling*
וְשָׁתוּ (שָׁתָה)	Qal perfect WC 3cp To drink
הָמוּ (הָמָה)	Qal perfect 3cp To roar/make noise
כְּמוֹ (כְּמוֹ)	Prep Note 1 *As through*
וּמָלְאוּ (מָלָא)	Qal perfect WC 3cp To fill
כְּזָוִיוֹת (זָוִית)	Prep + Noun fp Abs *As the corners*

Note 1: The word כְּמוֹ (k'mo) is a common Hebrew preposition meaning "like" or "as." Here is the grammatical breakdown and parsing information:

1. Grammatical Parsing

Part of Speech: Preposition.

Root/Composition: It is a compound formed from the inseparable preposition כְּ־ (k') meaning "as/like" and the particle מוֹ (mo).

Usage: It functions as the independent (non-clitic) form of the prefix כְּ־. While the single-letter prefix k' must attach directly to a word, כְּמוֹ can stand alone or take pronominal suffixes.

2. Etymology & Evolution

Biblical Hebrew: Used frequently in poetic and prophetic texts to establish comparisons (e.g., Psalms 92:8, "as the grass").
Modern Hebrew: In colloquial speech, כָּמוֹ has largely replaced the prefix כְּ- for general comparisons.
Linguistic Roots: It is related to the Arabic كَمَا (kamā) and Ge'ez ከመ (kəmä), both of which share the "like/as" meaning.
3. Pronominal Forms (Inflections)
Unlike the prefix k', כָּמוֹ is the base used when adding person, gender, or number suffixes:
כָּמוֹנִי (kamoni) — Like me (1cs).
כָּמוֹךָ (kamocha) — Like you (2ms).
כָּמוֹהוּ (kamohu) — Like him (3ms).
כָּמוֹנוּ (kamonu) — Like us (1cp).
4. Semantic Nuances
Quality: "In the likeness of" or "according to".
Quantity: Can occasionally mean "about" or "approximately," though this is more common with the prefix form

Zechariach 9:1-17
Heb 423
Class 3, January 26, 2026

16	
וְהוֹשִׁיעָם֩ יְהוָ֨ה אֱלֹהֵיהֶ֜ם בַּיּ֣וֹם הַה֗וּא כְּצֹ֤אן עַמּוֹ֙ כִּֽי־אַבְנֵי־נֵ֔זֶר מִתְנוֹסְסוֹת֙ עַל־אַדְמָתֹֽו׃	
And the LORD their God will save them on that day as the flock of his people For (they are as) the stones of a crown sparkling upon His land. <LSB: Sparkling in His land/ESV: They shall shine on his land>	
וְהוֹשִׁיעָם (יָשַׁע)	Hiphil (causative) perfect WC 3ms + 3mp PS To save/deliver
נֵזֶר (נֵזֶר)	Noun ms Abs *Of a crown*
מִתְנוֹסְסוֹת (נָסַס)	Hithpolel (reflexive/instensive) Ptc fp Abs (substantive) Hithpolel: מִתְ prefix Geminate Note 1 To sparkle/glitter/lift up as an ensign or banner

Note 1: The word מִתְנוֹסְסוֹת (mitnos'sot) appears in Zechariah 9:16 and is parsed as follows:
Part of Speech: Participle (acting as an adjective or verb).
Root: נ-ס-ס (N-S-S) — Related to נֵס (nes), meaning "standard," "banner," or "sign."
Stem (Binyan): Hithpolel — This is the reflexive/intensive stem used for "geminate" roots (roots where the second and third letters are the same). It is the equivalent of the Hithpael for this root type.
Gender/Number: Feminine Plural (indicated by the suffix וֹת).
Meaning: "Glittering," "sparkling," or "lifting themselves up like a banner."
Contextual Meaning
In the context of Zechariah 9:16 on Sefaria, the word describes the "stones of a crown" (אַבְנֵי־נֵזֶר) that are conspicuous or shining upon God's land. While the root refers to a banner (something lifted high), in this specific form, it conveys the idea of gems sparkling or prominently displayed.
Grammatical Components:
מִתְ־ (mit): The characteristic prefix of the Hithpael/Hithpolel participle.
נוֹסְס (nos's): The doubled root letters typical of the Polel/Hithpolel stems.
וֹת (ot): The plural feminine ending, agreeing with the "stones" (avnei).

Zechariah 9:1-17
Heb 423
Class 3, January 26, 2026

17	
כִּי מַה־טּוּבוֹ וּמַה־יָּפְיוֹ דָּגָן בַּחוּרִים וְתִירוֹשׁ יְנוֹבֵב בְּתֻלוֹת׃	
For what (is) his(3ms PS) goodness and what (is) his beauty? <LSB: For what goodness and what beauty will be theirs(3mp)!/ESV: For how great is his goodness, and how great is his beauty) Grain will cause the young men to flourish and the new wine will cause the virgins to flourish. <LSB: Grain will make the choice men flourish, and new wine the virgins/ESV: Grain shall make the young men flourish, and new wine the young women>	
וְתִירוֹשׁ (תִּירוֹשׁ)	Noun ms Abs *New wine*
יְנוֹבֵב (נוב) S1:דָּגָן בַּחוּרִים:O1 S2: וְתִירוֹשׁ O2: בְּתֻלוֹת	Polel (causative-intensive) imperfect 3ms I – Waw (hollow) Note 1 To flourish/bear fruit/be fruitful/prosper

Note 1: The word יְנוֹבֵב (yenovev) appears in Zechariah 9:17 and is parsed as follows:
Root: נוב (nuv) — Meaning to bear fruit, flourish, or prosper.
Stem (Binyan): Polel — This is the intensive stem used for "hollow" roots (middle-vav). Just like v'orarti (from 'ur), it serves as the Piel equivalent for this root type.
Form: Imperfect (Future) — Indicating an ongoing or future action.
Person/Gender/Number: 3rd Person, Masculine, Singular.
Meaning: "It will make flourish" or "It will make fruitful."
Contextual Analysis
In the verse, the subject is "grain" (dagan) and "new wine" (tirosh). The text says: "Grain shall make the young men flourish (יְנוֹבֵב), and new wine the maidens."
The Polel stem here is causative-intensive; it isn't just that the youth will grow, but that the abundance of the land provided by God will actively cause them to thrive and "blossom" like a fruitful plant.
Grammatical Markers:
Prefix יְ (Yod with Sheva): Marks the 3rd person masculine singular imperfect.
Doubled Final Radical (ב): The repetition of the last letter of the root is the signature of the Polel binyan for hollow roots.
Vowels: The Holem (o) after the first radical is also characteristic of this stem.